The Bombay Guardian.

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SATURDAY, MARCH 31, 1866.

Weekly Review of Occurrences and Opinions.

—The report read at the recent meeting of the City Mission was of a gratifying character. We would have been glad if a large gathering of Europeans of all denominations had been there to hear it, and to testify their earnest desire for the amelioration of the condition of their less favoured and more tempted brethren. The Report was gratifying, inasmuch as it furnished evidence of the benefits resulting from the labors of the missionaries, three in number, not to speak of Mr. McKinley, Scripture Reader to the Garrison. The wife of one of these has charge of a refuge for fallen European women. It should be known to all that such a refuge exists (at Mr. Bickers', Grant Road, near the Theatre), and that it is no longer the case, to the great reproach of Bombay, that women desirous of quitting this frightful career, should be without an alternative retreat. Not in vain is this institution kept up, even if none for a time should avail themselves of it. Dr. Wilson spoke at the meeting of the very conspicuous and distressing increase of this class, largely recruited from Germany and Italy; and there is reason to believe that some check might be put upon this great social evil, by more repressive police measures.

—Three mates, three carpenters, a boatswain, five men and one boy, from three different ships, went on an excursion to Elephanta last Sunday, and were returning about half past four when the sail of the boat 'jibed,' the boat heeled over, filled, and went down, and two mates, two carpenters, four men and the boy were drowned. This melancholy event cast a gloom over the harbour, A feeling that will arise in the minds of many, will be one of additional regret that these unfortunate men perished on the Lord's day. We do not suppose that they were spending the day in any more objectionable way than the scores of sailors who make themselves so unhappily conspicuous in our bazaars and streets on the Sabbath. This does not much alleviate our regret for this melancholy occurrence. We beg to call the attention of our shipmasters to the expediency of giving their men an occasional holiday in port, on the week day. It is not well that they should constrain their men who wish to make excursions, to make them on the Sabbath.

—We have been requested to make the following announcement:—

"It is expected that the Protestant School, to establish which so many meetings have taken place, will be in full operation on the 1st of May 1901, at 9 A. M.

"We wish it every success, and trust that our grand children will be sent punctually at 9 o'clock on the day of opening, as it is of great importance that there should be no delay in commencing the business of the School.

"We propose a motto, which will recommend itself to the Scotch promoters of this institution as being from George Buchanan, who birched King James.

"Fronte capillata, post est occatio calva."

We understand that there is a prospect of the early establishment of Church of England district schools in different parts of the island. We learn that the Board have decided that the Church of England Catechism will be taught or omitted, at the option of the parents of pupils. This is as it should be.

—The Rev. Dr. Mullens of Calcutta left in the Steamer on Thursday, for England, where he is to succeed the Rev. Dr. Tidman as Secretary of the London Missionary Society. There can be no doubt of his fitness for that office, though we are sorry that he is to be lost to the more direct Missionary work. The hall of the Free Church Institution was crowded on Monday to hear his Lecture on Young Bengal, which was a great success. A very full report appeared in the *Times of India* of the 28th instant. The crowded state of our columns obliges us to defer a notice of this Lecture till next week.

A remarkable change has come over the spirit of the *Athenæum*. Many of its recent articles are admirable in their tone. The rationalistic tone that formerly characterized the greater part of its notices of religious matters, was painful enough. It is with no little satisfaction that we notice the improvement in this respect. In January, there appeared in its columns four consecutive notices of Strauss's "New Life of Jesus," which are equal to any thing we have seen in this way for a good while, and compare favorably with the writings of the author of the "Eclipse of Faith." We would gladly reproduce this analysis and confutation of Strauss's new work, but our narrow limits utterly forbid; and we think it not unlikely that they will appear in some more permanent form. The preposterous character of many of Strauss's theories and of his logic generally, is convincingly demonstrated in these papers. Shall we say that Strauss is fully disposed of by these criticisms, and that his book must fail to influence the minds of men? That we cannot do. The more triumphantly these sceptical books are answered, the more manifest it becomes that many even of those who make the greatest boast of enlightenment, prefer darkness rather than light, in respect to religious matters. We often hear it said in a tone of congratulation, that the assaults on the Bible have only served to elicit more remarkable confirmations of the truth of the Bible; but the fact is lost sight of that those who welcome the assaults, give very little heed to the defences.

To Correspondents.—We are obliged to *An English Churchman* for his letter, but do not think it worth while to notice the remarks which he so aptly characterizes. Several poetical and other communications we are obliged to decline. Another correspondent informs us that a farce in ridicule of Christianity was performed at the Grant Road Theatre last Saturday, the character of 'the Convert' being sustained by a Parsee. From the specimen given, the scurrility must have been of the basest sort. Some other communications stand over. The limits of the *Guardian* are painfully narrow, and we omit many things that we would otherwise insert with pleasure.

The Rev. Jas. Mitchell, Free Church Missionary at Poona, has passed away. For several months his friends have had fears that he was to be soon removed; he himself was disposed to make light of his symptoms; and it is scarce a fortnight since he was pursuing his labors at Poona; but he was finally persuaded to try the effect of a change to Matheran. On Friday of last week, it became evident that a crisis was approaching, and he telegraphed for his family. The liver was the seat of his disease. He died on Wednesday, the 28th. He was the oldest missionary of this presidency, having arrived in 1823. Throughout his life he has given himself largely to evangelistic labor, and was not contented to be a day without proclaiming the Gospel to the Natives in Poona and in the surrounding villages. He was an earnest, faithful, self-denying servant of the Lord Jesus; stedfast in his convictions and charitable in his judgments; abundant in labors; wise with the wisdom that is from above, which is full of mercy and good fruits. He was universally beloved and respected, and his removal will be felt as a public loss, though to himself, to be with Christ will be great gain. We need not commend his bereaved family to the sympathy and prayers of our readers.

We regret much to announce the death of one with whom many of our readers are acquainted, Mrs. Graves of Mahabaleshwar. The Rev. C. Harding has sent us the following notice:—

"Our aged sister Mrs. Graves was in her usual health when we arrived on the 6th of March, but she was feeble, and did not attempt to leave her house. On Sunday, the 11th, she took a slight cold apparently, and during the following week she suffered from a cough. The next Sunday she was much worse, and did not seem to hear us when we spoke to her, and she continued in that state

until her death, Friday evening, the 23rd. So that during the last six days of her life we were unable to converse with her, though she would occasionally answer a question, and seemed at times to recognize us. But previous to that time, from the day we arrived till the 17th, I had seen her every day, and had had a season of prayer with her, reading a short portion of Scripture and remarking upon it. She seemed to enjoy these seasons very much; and it was interesting to observe that, though her mind had greatly failed in respect to all earthly objects, there was no cloud upon her spiritual life, and her apprehension of scripture truth was as clear and correct as ever; once she expressed an earnest desire to depart and be with Christ, but was willing to remain longer if it was His will. Christ had evidently become the chief object of her affections; her hopes, her desires, and her joys centered in Him. It was gratifying to us all that she could be buried beside her husband, who passed away so long before her. They arrived in Bombay February 25, 1818, and he died December 30, 1843. Upon his tombstone is written, 'Blessed are the dead who die in the Lord;' and now, as after so many years of toil she ends her long pilgrimage, we take up again the same words of blessing. Her sickness did not seem to be attended with pain, and she died without a struggle."

Mrs. Graves was in her 79th year. She visited America 1832-34; and since then has not left this country.

CITY MISSIONS.—There can be no question that *Elpidi* (in our last issue) is right in regarding it a matter of great importance that men who propose to lead a Christian life, should connect themselves with a body of Christians in church fellowship. Any deviation from this primeval rule of Christian procedure, is attended with great hazard. And we suppose there are few instances of men awakened to a sense of their need and made acquainted with Christ's salvation, who are not led, directly or insensibly, to unite thus with some body of Christians.

This, like other Christian truths, has been treated badly, not only by those who chose to ignore it, but by some who have shown it an undue partiality, losing sight of kindred truths. In a word, we all know that there has been a great deal of sectarianism in the world, and that people are now-a-days suspicious of anything that appears to have this complexion. Nowhere perhaps is there more distrust of this thing, than in India. Men will listen to a man who comes and speaks to them on the subject of religion, more tranquilly when they know that he is not seeking to obtain additions to his Church. Ministers who make it evident that they are simply seeking the spiritual good of men, meet with more sympathy than those who are understood to be desirous of increasing the number of their church-attendants. A minister may be animated by the purest regard for the welfare of men in urging them to attend his Sabbath ministrations; but in many cases he will be misunderstood. The generosity of his motives will be questioned. The more a man manifests his catholicity, the more attention will his words be likely to receive. He must be contented in many instances to do good without having the evidence embodied in any form so agreeable as the statistics of his own church. He will not lose by it in the end. He must work by faith, as regards the fruit of much of his labor. The latter part of the 25th chapter of Matthew shows that there are some agreeable surprises in reserve for the Christian at the last day.

One reason why the labors of city missionaries meet with a good deal of acceptance, is the assurance generally felt by those among whom they go, that they are not seeking to build up a particular church. Men are disarmed of one of their favorite objections when they find that these men are not seeking the advantage or honor of a sect. It well becomes them to keep in mind the truth insisted on by *Elpidi* that it is of very great importance for all who wish to lead a religious life, to be connected with a body of like-minded Christians in Church fellowship; we are sure that our Bombay missionaries would be very sorry to encourage any contrary tendency. But along with this their catholicity should be manifest to all men. The greater and most valuable part of their influence depends upon this. And if there is a greater readiness to attend meetings with which they have to do, than the prayer meetings of a particular church, it is in part no doubt owing to the conviction entertained that there is nothing to identify them with a particular sect. In these remarks we are not losing sight of the fact that *Elpidi*'s suggestions are free from every tinge of sectarianism. He would have the missionaries catholic, and would have them show their catholicity, by hastening to bring men into connection with the different churches that they may happen to have affinity with. We are only wishing to guard another point that we think might be possibly lost sight of by some who admit the force of his remarks.

At the late meeting of the City Mission, one of the speakers referred to the great Revival of 1857-60, the most wonderful movement of modern times, as showing in its origin the importance of an agency like that which the City Mission employs. Mr. Lanphear was a lay missionary employed by a particular church, the Dutch Reformed. He was a very godly and catholic man. He instituted the Fulton Street Daily Prayer Meeting (which continues to this day) in which, from the very beginning, ministers and laymen of different denominations took part, exhorting sinners to come to Christ and Christians to live for Christ, and aiming at the increase of no particular division of the church. The blessing granted to these prayer meetings is unexampled since the day of Pentecost. As a fact, there were great accessions to the churches of all evangelical denominations; but a careful study of the movement profoundly impresses us with the conviction that the great head of the Church is calling His people to the exhibition of a catholicity more marked and unquestionable than they have hitherto been content with.

INFIDELITY.—It is high time that the people of England were beginning to feel alarmed at the progress of infidelity in their land. For many years past it has been gradually extending further and further from its centre on the Continent of Europe, and now it has reached England, and gained a firm footing there. It is already increasing in strength, and its operations on men's minds are becoming more powerful and convincing. Its teachings are every year more widely appreciated, and the number of those who favour its doctrines is increasing. Its ablest and most influential professors are to be found chiefly among those who devote their lives to the interests of science. Their lifetime is spent in becoming more deeply acquainted with the mysterious laws which affect our universe, and the state and conditions of the beings placed in it; and at length, puffed up with an intellectual pride, as they daily meet with some new success in their laborious endeavours to trace every effect to its proper cause, they refuse to believe in what cannot be accounted for by human wisdom, nor fathomed by human intellect. Of this highly talented but infidel class, an eminent Scottish Civil Engineer, who died a few years ago, was a good example. He was a profound mathematican, and never hesitated to declare that he would not believe in a God unless he could measure him with a pair of compasses.

Such out and out infidels are, however, comparatively rare, and cannot be said to be successful in bringing over others to their views. Their extreme infidelity is still decidedly unacceptable to the mass of English people who are not yet prepared to renounce entirely the religion of their forefathers. They find it more conducive to their peace of mind to follow a middle course. They feel uncomfortable under the extreme both of belief and infidelity. They are, therefore, for the most part, not unwilling disciples of men who, though sceptics, cannot be called rank infidels. Such men are always very ready to express their belief in an invisible Being at whose command, in the beginning, the heavens and earth were created. But here they stop. They deny His power to control or alter any portion of His own works; they refuse to see His hand in any of the wonderful, and sometimes appalling, events which so frequently take place on the earth and are calculated to make men pause in their headlong pursuit after the wealth and fame of this world.

Of these men all whose opinions are likely to influence those of a nation, are generally noted characters. They are men who by their scholastic and scientific attainments acquire fame, and rise to eminent position. They have a right to all the respect universally paid to learning and great natural ability, and they never fail to get it. Their writings are eagerly read and commented on, and their views are matters of general discussion. They must necessarily exert great influence around them, and the nature of this influence becomes, therefore, a matter for serious inquiry. As far as lowering the tone of religious feeling, and creating an indifference to spiritual matters is concerned, men holding infidel views cannot fail to exercise a very bad influence. In England their influence is becoming every day stronger, and its results more clearly discernible. When men of acknowledged ability and high moral character, and, in many cases, making a public profession of religion by holding positions in the Church, openly avow their disbelief in large portions of the Bible, and torture and misinterpret other portions to suit themselves, it is no wonder that a general mistrust of the Divine Book, and consequently a growing indifference to religious matters is engendered in the minds of the half educated, who are unable to argue on the high grouuds taken by their accomplished infidel opponents.

The bad effects produced by loose and infidels views of the Bible and eternal things are manifold. The moral sense becomes blunted, and religion is held in contempt. Avowedly irreligious people of all classes are greatly gratified thereby. They are encouraged to persevere in their wicked courses and to hold

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religion up to ridicule because its fundamental truths are disputed by professedly religious men.

Seriously disposed people, meeting with little sympathy and much that is harassing from the infidel world in their earnest endeavours to lead a religious life, become weary and disheartened. Doubts and misgivings creep into their minds, their faith is shaken, and in many instances they fall into a state of utter indifference. Their outward conduct perhaps continues moral, but they are quite content to live without doing any good, if they think they are doing no harm.

There is another large class of people who are particularly partial to the opinions of eminent men who go between the extremes of belief and infidelity. They may be known wherever they are met by their never ending professions of respect for religion and religious people. They never profess religion themselves; on the contrary, they exhibit great satisfaction in showing their honesty by denying that they have any pretentions to being considered religious. At the same time they would be mortally offended at the idea of being regarded as infidels. They are seldom outwardly very profane or grossly immoral, yet if the private lives of a vast number of the men among them were looked into, it would be found that morality is very little accounted of by them. They appear to think that they atone for all their faults by proclaiming their respect for religion. They pride themselves on being very liberal minded, and never lose an opportunity of denouncing what they call bigotry. Now bigotry as far as they are concerned means nothing else than viewing sin as sin, and all who do evil as evildoers. To have sound principles and be always actuated by them, is in their eyes to be a bigot. They become all things to all men. In the company of immoral men they are for the most part very willing to countenance immorality. Among religious people they make a great show of regard for religion, and pass off as being well disposed. One of their worst and most marked manifestations is their proneness to make free interpretations of scripture, especially of such truths as come home to themselves. Among these eternal punishment perhaps ranks foremost. It is a truth very unacceptable to their minds. It is quite contrary to their ideas of justice and mercy, and the relation between God and man. Never does a day pass without something occurring to bring it before their minds while they are indulging in the pleasures of the world, and they would gladly drive it from them altogether. They probably give it more thought than any other bible truth in their anxious attempts to put it out of their thoughts as quite anomalous, and therefore a perfect impossibility. It is gratifying and encouraging to them to know that there is a number of eminent men, some of them ministers of the gospel, who do not think it necessary to live in very strict accordance with Divine injunctions, or be guided by a very implicit belief in all Divine truths. They feel strong when they can refer to this distinguished man of science, or to that highly gifted clergyman, whose views coincide with their own. They admire such men. They never fail to bring them forward in their own defence as authorities whose opinions merit careful consideration and are as likely to be correct as those of stricter, though not less able men. These people, for the most part, either go to no church at all, or are in the habit of attending the Church of England.

Last of all, really religious people do not escape the "contagious blastments" of infidelity. The bad effects on them are very manifest. Everywhere we go now we meet in religious circles with a coldness in regard to religion, a leniency towards evil, and a backwardness to stand boldly forward in the cause of truth, which make the progress of infidelity easy, and hinder the spread of Christianity. We see now even in really Christian people a toleration of crime, and a sympathy for criminals, which we think strongly indicate the rapid decline of religion. When a murder is committed in England, all the civilised people in the land are shocked at it, and are unanimous in their wish that the murderer should be brought to justice, and receive the punishment he deserves. This feeling, however, soon dies away. As soon as the criminal is convicted and sentenced, we find the names, not only of a godless multitude but of many religious people, appended to a petition for the pardon of the criminal, or for a mitigation of his punishment. In excuse the plea of mercy is put forward, and strongly urged. Mercy is no doubt a good thing, and combined with justice it gives dignity to those whose prerogative it is to exercise it. But mercy at the sacrifice of justice is nothing short of impious disobedience to the Divine command given to Noah, for himself and his descendants, "Whoso sheddeth man's blood by man shall his blood be shed." Throughout the Bible the punishment of evildoers is strictly enjoined. A ruler is "the minister of God, a revenger to execute wrath upon him that doeth evil." It indicates a healthful state of religious and moral feeling in a nation, when crime is held in abhorrency and criminals are unflinchingly dealt with. And the present outcry by the people of England against capital punishment is a lamentable indication of the absence of all true religious principles and sincere desires for the spiritual welfare of their country.

It is not only at home that much evil is done by the spread of infidel views among English people. We have only to cast our eyes over India, and we see the untellable evil done by English people living in this land without any regard either for religion or morality. Missionaries come here and apply themselves to the task of converting the natives to Christianity and, with comparatively few exceptions, they are the only people who set the example of a religious life. They try to impress on the native mind religious truths which are openly disregarded by multitudes of their own professedly Christian countrymen. We cannot wonder then at the small success missionaries meet with, and the contempt instead of regard which is felt by all classes of natives for Christianity. The result of this is, that the natives, as education is gradually opening their eyes to the follies and absurdities of their own religion, instead of embracing Christianity, are becoming pure infidels or at the best mere Deists. All English people who have any regard for the welfare of millions of human beings, ought to look to this, and instead of countenancing the deceitful doings, and encouraging the idolatrous practices of the natives, they ought never to be slow in denouncing them, and they should be particularly careful to lead a life consistent with the doctrines they profess.

C.

CATALOGUE OF NATIVE PUBLICATIONS.—A list of 173 Sanscrit publications, against 400 Marathi books, shows how much attention is given to the 'sacred' tongue. An examination of this list is not calculated to give one a very exalted idea of Sanscrit literature as cultivated here. It may be remarked with reference both to this list and to the Marathi one, that different editions of the same work are sometimes distinctly enumerated, and sometimes half a dozen editions are grouped under one number. It is evident at a glance that even a larger majority of these Sanscrit works relate to the objects and incidents of Hindu worship. A book containing the thousand names of Vishnu has gone through 22 editions in less than 20 years. This is a manual of Hindu devotion; as the devotee of Vishnu believes that nothing is more grateful to that deity than the repetition of his name; and that nothing brings in a larger return of religious merit.

The *Bhugwut Purana* is a very popular work. There seem to have been eleven editions of this work within 20 years; rather a notable fact when we consider the size of the work. The folio editions are of 1,786 pages. It contains 18,000 shloks; more matter than is contained in our Bible. Professor Wilson, in his *Vishnu Purana*, says that the *Bhugwut Purana* exercises a more direct and powerful influence upon the opinions and feelings of the people, than any other of the Puranas. The tenth book is its characteristic and popular part, containing the history of Krishna. It is regarded as the work of Vopadewa, a grammarian who lived in the 12th century. Well, the printing presses brought from England, have many of them enough to do to supply the demand existing in Bombay, in our own day, for the work. It is sold at 10, 12, 15 rupees a copy, in the different editions. It is needless to say that the Mahabharat and the Ramayana appear in the list. The first of these sacred epics is sold at 55 rupees a copy. How many Englishmen are there who ever gave Rs. 55 for a book?

Books reciting the praise of Shiva, Gunputi, Ram, Krishna, Lukshami, Gunga, the ling, Kalika, Saturn, &c. are numerous. Books relating to the amours of Krishna figure in the list. There are books about lucky days; signs and portents, dreams, psalmistry, astrology, &c. are catalogued. There is a slight sprinkling of works in Grammar, Etymology, Medicine, &c.

This catalogue specifies 237 works in Guzarati, 14 in Canarese. 67 other works in Hindustani, Hindi, Persian, Sindhi, complete the catalogue.

As we have already remarked, it is exceedingly defective. One would not learn from it that the Christian Scriptures had been published in the vernaculars of Western India, nor that any efforts had been made by means of religious books to communicate to the people of this country the facts and claims of the Gospel. There is indeed one solitary work of this character mentioned, the first part of "Pilgrim's Progress" in Marathi. An edition of this was printed at a native press, and being included in the returns of the press found its way into the catalogue. We presume the object of the work was not so much to give an account of all the Native Publications in the Presidency, as to furnish a list of those that are distinctively native. Even in this sense, however, it is palpably defective.

The Bombay Tract and Book Society alone has published 171 Marathi works, and in all languages nearly 300. An annual edition of 10,000 copies of a single one of these works, containing an outline of Christian truth, scarcely meets the demand. Many other of the Tract Society's publications have passed

through a dozen editions each. Then there are the publications of the Guzarat Tract Society; those of the American Mission; and those of other missionary bodies. Of the multitudinous works published at the American Mission Press, we have not observed any in this catalogue which in fact consists simply of the returns made by certain Native Presses. We are far from thinking that the labor and expense bestowed upon it have been in vain. We accept it thankfully as an important instalment of a needed work. Something will doubtless grow from this humble inception.

ÆGRI SOMNIA.—There are many positions which a man may occupy while looking at life, stand points, as our cousins the Germans call them, whence he can contemplate men and men's doings. Whether a man lying on a sick bed can be said to have a stand point whence to look at life or not, we leave it for critics to determine; suffice it for us to know that he, poor soul, does cast many a wearied, anxious, long look though the window of his sick chamber on the great trampling, struggling multitude outside. Yesterday he was among them, eager as they, busy as they, proud in the working power of his nature as they, ever toiling and ready for more toil, jostling them as one of themselves. To-day he is flung aside; they hurry on and he cannot; they work and he must lie still. He can only look on them and *think*. Think? hardly; he is not elastic enough to think. Disease, the very fact of lying on his couch sick, keeps phosphorous enough from ascending to the brain to make it gleam into healthy thought. His, unless he be condemned to be very long an invalid, is a kind of nightmare thought, a half-alive dreaminess, uncomfortable and unconsoling when he looks on men, only comforting when he looks to God.

We remember long, long ago, one winter evening, after having stupified the brain by committing to memory four pages of irregular Hebrew verbs, at the instigation of the stupidest Professor then in existence, to have sent in the very extreme of mental weariness to a neighbouring circulating Library for *a book*. This was a mild way, the reader will perceive, of indulging the natural desire of all barbarians, and students are barbarians, for gambling. There was the excitement of waiting to see *what* book would come. On this particular evening the book that came was the prose works of that poor, bright, besotted wretch Allan Edgar Poe. Straightway the irregular Hebrew was consigned to some side lumber room of the mind, and we had taken Poe into the chamber of imagery, too often in these days swept and garnished for such guests as he.

Speedily we were away on the wings of the south wind to the bleak Norwegian coasts, and the roar of the Maelstrom filled our soul, raucus as the growl of Cerbeus. Anon we were tossed on the outer belt of the great whirlpool; anon we hung trembling, with pent heart blood, held breath, and clutching hand on the verge of the seething abyss; anon the Maelstrom sucked us in. The light ship trembled in every plank, as if sensient of coming doom, as she sped round that awful circle, round and ever downward—round till our senses reeled and heaven seemed an inextricable maze above us—downward, ever downward, till the light seemed going out in that whirling cauldron of death, and the round wall of waters became infinite in its height above us. Below, oh, how far down and yet how awfully near it seemed to us! a funnel of darkness itself seemed to descend into earth's unknown centre, and we saw others who had been circling below us sucked from sight for ever. The speed increased, sensation's last verge was all but reached, when there seemed to rise some strange commotion of wind and waves. Presently motion began to cease, and the noise to still. Anon, the great walls of water seemed to fall away, and we were floating on a rippling sea northward, still northward, past the ragged headlands which guard Norwegian Fiords. This is the picture which remains of Poe's story of the Maelstrom in the chamber of imagery of our mind.

Methinks we can allegorise this story. It is the sick man, sailing on the sea of life, who goes down into the Maelstrom. This is Poe's adventurer.

Sailing on life's sea—suddenly he drops into the abyss. Oh, how near destruction he seems at times! He seems to kiss death—human aid fails—he waits the end—ever whirling downward. But above is the blue unchanging heaven—though it seems a maze to him in the hour of his paroxysm. He feels that all is in the hand of Him whose throne is in the Heavens.

Bye and bye when the due time comes, the word is spoken; the dread whirl of danger ceases—health returns. He sails again rejoicing over the God-lit sea..

We don't envy a man who can be long sick, and who has during the period of sickness no singular thoughts, no solemn thoughts, no new thoughts, peculiar to his state.

Let us catch a few of the thoughts which to-day flit like the swift evening bats into our sick chamber.

1. How helpless does a sick man feel in the hand of God! He can but lie in his Heavenly Father's arms and look upon the light of His countenance like an infant lying and looking in its fond mother's arms.

Proud man, what a lesson to him—his sickness. Yesterday he was boasting of his intellect, his energy, what he could do—he was all but forgetting that he was God's, and that all his was God's—given and energized by the divine will—to-day he remembers it. His pain was a remembrance sent to tell him of that reality. The God above is indeed his Ruler and can do with him what He will and that as He will and when He will. He has but to let a sinew snap, to suffer an acid or a salt to find an unusual diet, to make a wind blow or a vapor rise, and in an instant the strong man falls helpless as Goliath before the God-directed sling stone of the stripling David.

The sick Christian feels more than ever that he is nought and that God is all.

2. The healing of every sick one is just as much the direct work of God, through the appointed means, as the cure of Peter's wife's mother's fever was the work of God in Jesus Christ. It was a cure accomplished by the power of God communicated through fixed laws. Peter's relative was healed under a fixed law of miracles. Every cure is accomplished by a fixed law of Nature. But laws are God's means. They are but different divine methods.

There is nothing unnatural in miracles and there is much that is miraculous in Nature. A miracle is but the manifestation of a higher power. A man who denies the possibility of miracles makes himself the comptroller of the Universe, for he simply denies that there is or can be any Being capable of doing what he cannot reduce to law, or capable of manifesting a power other than that which he has fixed as the ordinary. Ordinary and extraordinary are but relative terms, needed because of man's ignorance.

It seems to us *relatively* as wonderful that a few streams of electricity sent through the cheek should cause an agonizing pain to cease as that the word of Christ should raise Lazarus. The one issue is as wondrous as an effect of electricity as the other is, being the effect of the word of Jesus.

The person who disbelieves in the possibility of miracles may as well say at once that he believes that there is not a God.

"The fool hath said in his heart there is no God."—The fool!

BOMBAY IN THE OLDEN TIME. *(Concluded.)*—In these remarks I refer merely to material improvements; and this I do under the strongest conviction that they will ultimately be found, in the ruling providence of God, to be in perfect harmony with, and auxiliary to, advancement of a much higher character directly bearing on the social, intellectual, moral, and spiritual relationship of man. I firmly believe that Britain has the sovereignty of India, not so much because of what it gets from India, as because of what it has to give to India; and I clearly see on glancing at what has occurred in Bombay in the present century (to which I hope, if spared, to devote another lecture) the commencement of the gift by Britain of what is of incalculably higher value than all the gold, and ivory, and spices, and perfumes, and drugs and clothing which it has yet got by the commerce of India. Speaking of Bombay, about a hundred years ago (in 1766) Mr. James Forbes, of the civil service, in his delightful and instructive Oriental Memoirs, after drawing perhaps a too favourable picture of British benevolence in the settlement, says, "During my abode in India, there were no arts or sciences to patronize; no literary or charitable institutions to support; and neither hospitals nor infirmaries to call forth private benevolence; the Company provide for the Europeans [how imperfectly, the annals of mortality in Bombay could faithfully tell]; and the natives in general take care of their own poor. The chief expenses of the English are, therefore, confined to convivial pleasures and domestic arrangements." Changed for the better (and that how much!) are the circumstances in which by degrees we have been placed. The first appearance of intellectual life in Bombay was in 1792, when the "Bombay Courier" began to blow his horn each Saturday morning, with nothing, however, in his hand, but a budget of news imprinted on coarse paper, and composed of India "gup," small fragments of "general orders," extracts of private letters, and scanty notices from the English papers of the doings of the mother country, and of her then restless, furious sister France; and this, too, generally without comment or criticism of any kind. Then and for many years afterwards, there was neither power nor liberty in the Press, now wrought amongst us by natives who have about thirty periodicals of their own, as well as by Europeans by whom it was first introduced, and really an informative, instructional, not to say correctional power, in our midst, with which we cannot dispense. In 1804, under the auspices of Sir James Mackintosh, nearly as great an ornament of the bench of Bombay as Sir William Jones had been in that of Calcutta, and with the aid of the genial and philan-

ASIATIC SOCIETY MUMBAI

thropic Jonathan Duncan, there was formed the Bombay Literary Society, intended like the Asiatic Society of Bengal to prosecute inquiries into the tribes, tongues, antiquities, and natural productions of India; and which has pursued with an encouraging degree of success the objects of its formation, both by its Transactions and Journal and the distinctive and separate works of its members, whom by its library (the best in Asia notwithstanding all deficiencies) and friendly fellowship and intercommunion it has greatly aided both in their general culture and particular studies. The new evangelistic era which commenced at the close of last and the beginning of the present century, and which got a powerful impetus from the recoil of the Christian mind from the horrors of the French revolution, exhibited some of its first-fruits in this country, both in the missionaries who came to India, and the pious chaplains who were sent to all the presidencies by the East India Company, chiefly through the influence of Charles Grant, who practically knew and felt the wants of India more than any of his associates. Bombay, in the first instance, evinced no considerable disposition to favour the cause of Christian enlightenment, which does so much both for this life and that which is to come. A Bible Society, however, was here formed in 1813, and warmly patronized and supported by the Governor Sir Evan Nepean; and it has rendered the whole sixty-six inspired books into the Gujarátí and Maráthí languages, and is doing a similar service for the Sindhi, as well as circulating thousands of these sacred and invaluable writings in these and other tongues. Contemporaneous with its institution, the American missionaries began to settle in Bombay, a branch of the Presbyterian church being at the same time here also planted. The education of the natives was part of the plan of the missionaries; and for many years it was continued by them as it is still vigorously prosecuted, according to their means, by the English and Scotch missionaries now in Bombay, the latter of whom were the first to adapt it (though not till 1832) to demands of effective tuition in the higher branches of knowledge. Our Tract and Book Society has formed a good companion of the Bible Society; and so, to a more limited extent, has the Diocesan Committee of the Society for Promoting Christian Knowledge which was called into existence before it. A correspondence of the Bible Society with the Governor on the want of education among many of the descendants of Europeans, prepared the way for the formation of the Bombay Education Society in 1815, and the erection of the Byculla Schools, which have done so much good in their day. The Education Society was the parent of the Bombay Native School Book and School Society, instituted in 1822, which ultimately assumed the designation of the Bombay Native Education Society, under which name, after doing much good in the country, it still continues to exist. It was when this society was instituted, that Mr. Elphinstone, so famous in our educational annals, determined to put forth the resources of Government in the cause of general native enlightenment. In 1823 he proposed that Government should both encourage the existing society and add to its resources—by improving the mode of teaching in the native schools and increasing their number, and supplying them with vernacular books, on moral and physical science; by establishing schools in which English should be taught as a classical language, and as a means of acquiring scientific instruction. All this Government has done to the present time with increasing vigor, first by the Society, then by the board of education, and ultimately by a Director of Public Instruction, set expressly apart for the superintendence and encouragement of general education. On Mr. Elphinstone's retirement from office in 1827, the native princes, chiefs, and gentlemen of this presidency determined to express their admiration of his character, and to perpetuate his name by the endowment of Elphinstone Professorships for teaching the literature and science of Europe, which they effected on a magnificent scale; this was the origin (so honorable to the natives of the West of India) of what is now the efficient Elphinstone College, most liberally aided by Government. Our University, which dates from 1857 and which has been most liberally assisted by several native endowments, is the type of our hightest literary advancement.

Not less honorable to natives than anything now alluded to, are the magnificent charities and hospitals which our Jamsetjees and others have founded; and the efforts which they are making for the promotion of enlightenment by establishing schools for the poor, the chief of which is the Jamsetjee Jejeebhoy Institution; by seeking the education of their own daughters and wives, in which good work they have got ahead of the other presidencies; and by founding libraries and students' societies of a highly useful character; and by establishing numerous printing offices by which a great amount of information is diffused throughout the city and provinces; and by the foundation of the Jamsetjee School of Art. Our Medical College, not the least important and practical of our educational institutions, was established in the year 1845 as a tribute of the public of Bombay to the memory of the accomplished and philanthropic Sir Robert Grant, with whom the system of instruction pursued in it originated. Our Geographical Society, founded in 1832, is second only, in the value of its proceedings, to the parent society in London. The Mechanics' Institution is not behind any similar society in the British Colonies. To it, and the wise consideration of Government, we are indebted for the series of not unprofitable meetings held here every cold season. Native churches are being established in the town. Some of the grosser forms of corruption are hiding their faces and becoming ashamed. The intellectual, moral, and spiritual progress of Bombay, is proceeding in an encouraging manner, though the existence among us of 70,000 families on this island, of which not a single member, as testified by our energetic citizen Mr. Forjett, can read or write, shows how much yet remains to be done. I cannot, before concluding these references to educational matters, refrain from mentioning a wise remark which I heard drop from the lips of an honourable native gentleman, to acknowledge whose long-continued and most valuable services to the community of this city a meeting was held under this roof this day, I mean Mr. Jagonath Shankarshet. "We must be prepared," he said, "to accept education with all its natural consequences." With this spirit, now working in the breasts of many, we expect advancement in Bombay of the highest character.

So much for the cause of philanthropy and enlightenment now manifest in Bombay. In connexion with our rapid allusions to its developments during the last fifty years, I feel that, from want of time, I have done injustice, by omission, to many laudable movements and enterprizes, and especially to our Government itself. But I must draw to a conclusion, by making a very few general remarks similar to those on which, on a former occasion, I ventured in this place, in which the Government shall not be overlooked. By most wonderful providences, unforeseen movements, remarkable openings, timely deliverances, and unsought extensions, the British power has been introduced into, and established in Bombay and other parts of India. It commenced with the arrangements of legitimate commerce; and it has gradually advanced to its present magnitude, at first under many discouragements without any determinate plan or purpose on the part of its founders. The immediate motive leading to its extension most commonly, I do not say always, has been self-protection and the desire of maintaining righteous engagements made with the inhabitants of India themselves. It has risen and grown, notwithstanding the jealousy and opposition of other European Powers, some of which had began here to develop themselves before the advent of the British to the shores of India. In the conquest of the land, the sons of of India flocking to our standard, and supported by the resources of the country itself, have been no insignificant instruments of fighting the battles of Britain, and maintaining its pre-eminence. (It is pleasing to reflect that those of them who belonged to Bombay and Madras, remained true to the British interest during the awful days of 1857.) The sovereignty of India, as the issue, has been given to a Christian nation and the most enlightened, most philanthropic, and most powerful nation of Europe. The consequence has been, the deliverance of India, with exceptional districts peculiarly situated, from violence and oppression; and the bestowment upon it of peace, law, order, and religious liberty,—blessings which it never enjoyed under any of its dynastics, however remote. Britain, notwithstanding all her faults and shortcomings—and these we have no wish either to excuse or palliate—is in reality taking India into her kind and parental embrace, seeking to bestow upon it by degrees all the blessings of which she herself is in possession, or which she herself is striving to obtain. She is labouring to lighten and adjust its burdens, and to multiply its agricultural resources. She has given the whole oceans of the globe to be the quiet pathway of its commerce. She is joining district to district, and province to province, by roads and bridges, and excavation, of mountain passes, and by a system of communication, by steam and lightning, and land and sea and air, which its inhabitants deem miraculous. She is seeking to elevate all its tribes in the scale of humanity. She is seen as an angel of mercy arresting alike the hand of the infatuated orphan son kindling the funeral pyre to burn the living as well as the dead parent; the hand of the parent cruelly put forth to destroy, in the pride of tribe and caste, the unwelcome female child; and the hand of the unguided and miserable devotee seeking to extinguish his own life. She has put an end to the drink-offerings and meat-offerings of human blood and human flesh to gods and devils. She is seeking to dispense justice and judgment throughout the land, improving from time to time the con-

stitution of her courts, and the instruments of her administration, by giving a legal education to the Natives, constituting some of them Justices of the Peace, and admitting others of them into her Legislative Council. The enlightenment of India, in literature, art, and science, and the facilitating the diffusion of the truth throughout its borders, have been, and are now, more than ever her anxious care. The general admission of the Natives of India, is, that they have been placed under a wise, and just, and merciful, and liberal, and philanthropic Government; but with this admission they have not to stop. They have to recognise, and gratefully recognise, the hand of Providence, wonderfully raised and employed, in dispensing the inestimable blessings which they enjoy. Those of them who are receiving, or have received, an education which fits them to contemplate God in the history of the nations of the earth, are called upon to think of the purpose and tendency of those Divine dispensations, which are so palpably ordered for India's benefit. They have to do more than this. They have to trace the wisdom, justice, mercy, liberality and philanthropy of Britain to their source, which is undoubtedly Christianity. I believe that the connexion of India with Britain will continue as long as it is profitable to either party; and that if ever they separate it will be of the free choice of them both, without any feeling of mere national pride, but with devout acknowledgment. I say to both Britons and Indians now before me :—

"The Queen of Isles behold,
Sitting sublime upon her rocky throne,
The region of the storms! She stretches forth
In her right hand the sceptre of the sea,
And in her left the balance of the earth.
* * * * * * *
Above the Grecian or the Roman fame,
Unlike the great destroyers of the globe,
She fights and conquers in fair freedom's cause,
Her song of victory the nations sing,
Her triumphs are the triumphs of mankind."

J. W.

NOTES FROM AN INTERLEAVED BIBLE.—Matt. VIII. 13. In Christ we have the perfection both of mercy and sacrifice.—Calling sinners to repentance is an exercise of mercy. This is Christ's conception of mercy. He is not a merciful man, in the proper sense, who neglects to tell men of the mercy of God in Christ Jesus. Nor is he, who tells men that the broad way, like the narrow, leads to life.

22. 'Be of good comfort.' The woman was already healed; how much these gracious words enhanced the blessing. The loving look, the kind words would never fade from her recollection, and would strengthen her to fight with evils greater than that she had been delivered from.—She had a great dread of publicity; this was not indulged; and she was all her life long thankful that it had not been. Many come short of a blessing through fastidiousness of this sort. Yet her modesty well became her.

23. He might truly be called the bridegroom who turned all houses of mourning that he entered into houses of joy.

27. 'Blind men followed him.' They followed him with the eyes of others, and upon the testimony of others. Perhaps had not even heard his voice.

28. 'Believe ye.' A declaration of their faith was needed. Christ wished to point out the connection between faith and the blessing. Their coming and asking were some proof of faith.

'I am able.' Compare with, 'I can of mine own self do nothing.' 'There is none good save One.' The proof of his divinity comes out.

33. Men would cure the dumbness without casting out the devils. The reformations of men cut down the tree near the root, and it soon springs up again. The Gospel plucks it up by the root.

34 The devil who made the poor man dumb, made the Pharisees speak. He who claims all the kingdoms of the world as his own, thinks little of claiming as his the works of Christ. Renan and Strauss who pretend that our Lord and his disciples were guilty of jesuitry and imposture, repeat, virtually, this blasphemous charge of the Pharisees.

38. 'Pray ye the Lord of the harvest.' They that pray are often they whom he chooses to send, x. 7. It was little they yet knew about the kingdom of heaven. They doubtless repeated many of Christ's words without a clear understanding of their full import. At all events they knew a great deal more than their hearers.

11. 'Worthy.' Not in a Pharisaic sense. Zaccheus. The Master speaks as though they should have a choice, and not as though they would be embarrassed to find accomodation.

13. When we preach the Gospel of peace and it is rejected, our labor is not lost. The blessing invoked on others shall come to ourselves. The one talent is given to the man who had ten.

15. After their tremendous judgment Sodom and Gomorrha had still something to apprehend. The temporal judgment does not exhaust the wrath of God.

16. What he means by the wisdom of serpents is shown by the instructions that follow.

9, 10. When told that they are to proceed on an extended journey, the first thought of the disciples (as of disciples now) would be about the preparations necessary for their journey. Journeying is for the most part a regular business, demanding a large part of the thought and attention of the traveller for its details. There must be much solicitude before starting that all things essential may be provided; and that there may be a distinct understanding of the route and of the steps to be taken here and taken there, in order to obtain suitable accommodation. We can imagine the flurry into which the disciples would be thrown by the first announcement. But our Lord hastens to tell them that he has made all arrangements; that they need not trouble themselves about a single detail; they shall lack nothing; they may therefore dismiss all their rising anxiety about pecuniary supplies, about provisions, about clothes; if they have not a staff in their hands, they need not even go for that.

17 and 19. Wise as serpents. Take no thought what ye shall say. Wisely look on high for wisdom. Beware of men; put no confidence in the flesh.

20. 'Not ye.' Not I, but Christ liveth in me. Not I, but the grace of God which was with me.

23. The Son of Man. He sent the 70 whither he himself would come. The Son of Man whose kingdom they proclaimed to be at hand.

They must be willing to suffer; and yet it would sometimes be their duty to save their lives. The Gospel must be preached uncompromisingly; but if men regret it, it may be preached elsewhere.

27. 'What I tell you in darkness, that speak ye.' They were to preach what they had heard from Christ; repeat his discourses. Christ had no secret doctrines. He gives permission to all his disciples, to the seventy, to tell openly any thing he may have said privily. This of itself rebuts the idle charges of rationalists and sceptics.

41, 42. We are to show God's love to his children by giving, as far as we can, what they ask of God. If I have what they lack, God may refer them to me as one sent with the thing asked for. As nothing is to the Christian more precious than God's love, he should beware how he cuts off his poor brother from the experience of it. Stewards of God.

Epitome of News.

SATURDAY,—*March* 24, 1866.

—*Times of India*:—"There are several remarkable articles in the last number of the clandestine journal *Roma dei Romani*, issued by the National Committee. One is headed 'Uno sguardo al presenti ed all' avvenire,' and expresses the fear that the definitive solution of the Roman question which belongs solely to the Roman people, cannot, in spite of the moderation of the Liberal party, be accomplished without bloodshed. It may be presumed, therefore, that it is an armed revolution for which the Committee are preparing when the French troops shall have departed."

—The distribution of prizes to the 38 Parsee and Hindu young ladies attending the Alexandra institution, took place last Thursday. H. E. the Governor presided.

—From the *City Mission Report*:—"The Missionaries conduct service on the Sabbath in the European General Hospital, in the House of Correction, and in the County Gaol. The service in the County Gaol was undertaken in the end of last year on application being made to the committee by the Sheriff of Bombay. Meetings are held by the missionaries on week days in the following places: in the Sailors' Home, the Strangers' Home, and the Pensioners' Home, in the Byculla Alms House, in the House of Correction, in a house near the Byculla Railway bungalow, in Mazagon, in Chinchpoogly, in Mr. Bickers' House, Grant Road, in the General Hospital, and in Small Colaba. Some of these meetings are attended by large numbers. The missionaries devote considerable attention to the General Hospital. They visit many of the sick and dying in their houses in all parts of the island; but perhaps their chief work consists in house to house visiting of the poorer Europeans; in searching out the homeless hidden in the lanes of the native town; in seeking to guard or rescue them from ignorance and vice and godlessness; in bringing the Gospel home to them; in bringing them to the knowledge of the ministers of their respective churches, and leading them to attendance on the means of grace. Many boarding-houses are thus visited, and not a little has been done for workmen connected with the G. I. P. and the B. B. Railways; also for those connected with the great Reclamation and other Companies. Many interesting proofs have been given during the year that good has resulted from the labours of the missionaries.

"In the end of 1864 and the begining of 1865, in answer to a special appeal, a sum of about Rs. 19,000 was subscribed. It was therefore not to be expected that much in addition would be raised during 1865. Our ordinary subscriptions amount only to Rs. 1,536. The expenditure for the year being about Rs. 6,000, it was necessary to expend Rs. 4,500 of the sum raised by special subscriptions. It is hoped, however, that during the year 1866, the monthly expenditure of Rs. 500 will be covered by the ordinary subscriptions, together with the interest of the reserve fund, which will amount to about Rs. 100 a month."

—The *Bombay Gazette* refers "to the circumstance of a young gentleman of about 23 years of age, who enjoys the privilege of being nephew to the Chief Justice, holding no fewer than six lucrative appointments that yield him within a few rupees of Rs. 5,000 a month, a sum almost equal to the salary of the Chief Justice, considerably more than is paid to any of the other Judges, and equal to half the monthly allowance made to His Excellency the Governor himself, who has spent as long a period in the public service in India as this favoured young gentleman has lived."

—The *same* :—"Madras, 20th. Extreme distress at Ganjam owing to the failure of the last harvest. Two thousand people are reported to be starving. The Zemindars are providing for fifteen hundred. The Collector is appealing to the public on behalf of the remainder."

—Austin Rochford moved a locomotive which a number of men were engaged in cleaning, and thus caused the death of two of them. He has been sentenced to three years' rigorous imprisonment.

MONDAY,—March 26.

—*Times of India* :— Calcutta, March 24th. The Budget speech was delivered this morning.

The deficit for last year is £300,000, and the estimated deficit for the ensuing year £70,000; the estimated revenue for 1866-7 being £46,750,000 and the estimated expenditure £46,820,000.

The Land Tax is estimated at £20,254,000 for 1866-7 against £20,225,000 for 1865-6.

"Abkaree" is unchanged, and is estimated to realise £2,500,000.

Arrears of Income-tax £10,000.

In estimating the Opium revenue, the price of Bengal Opium has been taken at Rs. 1,300 per chest. The income from this source in 1865-6 was £7,360,000; in 1866-7 it is estimated to realise £8,630,000.

The Army expenditure is to remain unchanged, but the Cavalry and Infantry are to be reduced.

£2,000,000 is to be spent on barracks.

The price of Madras salt is to be equalised to that of Bombay, and the Saltpetre duty is to be reduced to three per cent. *ad valorem.*

—*Pioneer* :—"I do not know how true it is, but the people in Saugor say that cholera was unknown in the district until 1817, when Lord Hastings, with a division of the grand army, was encamped near in a grove on the borders of the district, where repose the ashes of Hurdoul Lala under a small shrine: a cow was taken into this grove to be converted into beef for the Europeans. The priest in attendance remonstrated, but in vain; the cow was killed and eaten. The priest complained, and from that day the cholera morbus broke out in the camp, and from this central point it was generally understood to have spread all over India. The story of the cow travelled at the same time, and the spirit of Hurdoul Lala was everywhere supposed to be riding in the whirlwind and directing the storm. Up to within the last few years the spirit of Hurdoul Lala had been propitiated only in cholera morbus, but now he is supposed to preside over all kinds of epidemic diseases. I have mentioned that the city of Saugor occupies two sides of the lake, which is formed by a wall which unites two sandstone hills on the north side. The fort and parts of the town stand upon this wall, which, according to tradition, was built by a wealthy merchant of the Bunjarra caste. After he had finished it, the bed of the lake still remained dry, and he was told in a dream, or by a priest, that it would so continue till he should consent to sacrifice his own daughter, then a girl, and the young lad to whom she had been affianced, to the tutelary god of the place. He accordingly built a little shrine in the centre of the valley, which was to become the bed of the lake, put the two children in and built up the doorway. He had no sooner done so than the whole valley became filled with water, and the old merchant, the priest, the masons and spectators, made their escape with much difficulty. From that time the lake has been inexhaustible, but no living soul of the Bunjarra caste has ever since been known to drink of its waters! Certainly all of that caste at present religiously avoid drinking the water of the lake, and I have been told by the old residents of the city that the Bunjarras have always done so since they can remember. I have often thought that in nothing do the Hindoo deities appear more horrible than in the delight they are supposed to taken in their sacrifices; it is everywhere the helpless, the female and the infant, that they seek to devour, and so it was among the ancient Britons. Human sacrifices were offered in the city of Saugor during the whole of the Mahratta government up to the year 1800, when they were put a stop to by the local Governor, Assa Sahib, a very humane man, and the Brahmins say that the decline of his family and government arose from this *inovation.*"

—English telegrams of Saturday were received here yesterday.

—Balancore, accused of killing Collis, was yesterday found guilty of culpable homicide not amounting to murder. The wife was acquitted.

—*Hurkaru* :—"We learn that the recent outbreak among the Khoonds of the hill tracks of Orissa has been followed in some of the tribes by an increase of female infanticide."

—*Madras Athenaeum* :—"Major General C. A. Browne.—There are very few people in Madras, and throughout the presidency, who will hear of the death of this excellent man without sincere regret. The sad event occurred suddenly in London on the 14th of last month, aged sixty-five years, of which forty-two were spent in India. General Browne arrived in this country in 1821 and returned to Europe in 1864. At an enquiry touching his death held at St. Bartholomew's Hospital on the 15th February, Mr. Thomas Quickfall said that on Wednesday evening, the 14th instant, he saw General Browne seated on the pavement in King's Head-court, St. Martin's-le-Grand, surrounded by a large crowd. He appeared to be dying, and he was removed to the hospital, but he died before his admission. Mr. George Orton, house-surgeon, said that deceased was brought to the hospital dead. The *post-mortem* examination proved that he had ruptured the left verticle of the heart. The heart had been weakened by fatty degeneration, and any exertion or excitement would cause it to give way. The death of the deceased must have been almost instantaneous. The jury returned a verdict—'That the deceased was found dying, and did die, in the street from rupture of the heart from natural causes." General Browne was from his earliest years the staunch friend of the Church Missionary Society, and on his return to England identified himself with the Parent Society, having recently taken upon himself the duties of honorary secretary. Every religious and benevolent society in Madras invariably found in General Browne a warm friend and generous supporter—his name was associated with every good cause—to the cry of the oppressed and destitute he never turned a deaf ear—and Southern India may consider him in the highest sense of the words to have been one of her best benefactors. Truly 'the memory of the just is blessed.'

—*Mofussilite* :—Professor Goldwin Smith will, it is probable, retire for a time from the active discharge of his professional duties, for the purpose of paying a visit to India and other parts of Her Majesty's dominions.

—On Sunday last one of the crew of the ship *Ambleside* fell from the side of the vessel and was drowned.

TUESDAY,—March 27.

—*Overland China Mail*:—"Peking.—Native reports announce that much apprehension prevails in the capital in consequence of rumours of the Nienfei. The latter are now said to be on the high road to Peking, no important river intervening between their present position and that city. More over three thousand Tartars who were formely under San-ko-lin-sin's command are report to have joined the ranks of the insurgents, who, if this be true, have thus gained an additional element of success."

—Mr. Claudius, of the Mekran Telegraph Department, committed suicide at Kotree, on the 15th instant.

WEDNESDAY,—March 28.

—Lieut. Gilby, H. M.'s Steamer *Octavia,* died on Monday of small-pox. More than 150 of the ship's men and officers have been attacked by this disease.

—A deputation of Native Gentlemen waited upon the Lieut. Governor of Bengal, on the 10th, with a petition against polygamy.

—The *Bombay Gazette* learns by a telegram from Kurrachee, that the B. I. S. N. Co.'s Steamer *Australian* ran ashore at Ghase Island neear Bushire, on the night of the 17th, and remains fast. She was conveying pilgrims to Judda. No lives were lost.

THURSDAY,—March 29.

—The *Times of India* doubts the efficacy of quinine as a prophylactic. The experience of Dr. Livingstone on his late expedition was decidedly adverse to it.

—*Our Paper*:—The rebel leader in the Bhawulpore territory has been killed near Ahmedpore, where his little band of followers was met by the Nawab's troops and cut up almost to a man.

—The English Mails of the 3rd, arrived last evening. Heads of intelligence: Arrests of Fenians continue to be made in many parts of Ireland; amongst them are members of the police and the militia.

The diplomatic circle at Washington has expressed much offence at a speech by Mr. Bancroft on foreign governments. The Austrian ambassador has protested officially, and Sir Frederick Bruce has refused to meet Mr. Bancroft at dinner.

France, Russia, and Austria have agreed upon a conference in reference to the Principalities. The differences between Austria and Prussia are widening. The Austrian commander in Holstein has sanctioned the convocation of the Committee on the Budget, and declared for the Constitution of 1854.

General Prim, Brigadier Milano del Bosch, and all the other officers involved in the late rebellion in Spain, have been condemned to be shot. The state of siege still continues in Madrid.

A declaration has been signed by 40 members of the privileged orders of Holstein insisting on the right of self-Government, in opposition to a recent petition signed by only 18 nobles.

The questions raised by the abdication of Prince Couza are to be submitted to an European Conference.

A bill for dispensing with the Church of England Declaration, as a qualification for offices, has been read a second time in the Commons; also a bill having a similar object with respect to Fellows of Colleges. The Jamaica Bill has passed the Commons.

Three bottles, containing farewell messages from passengers on board the *London*, have been washed ashore on the French coast.

The introduction of Bibles, or political or philosophical works, or of Colt's revolvers, into the Papal States, has been strictly interdicted.

The Hungarian Diet has agreed to a commission for arranging affairs between Austria and Hungary.

Leave has beeen given in the House of Commons to indroduce a bill to compel railway companies to provide railway communication between guards and passengers.

The Commissioners appointed to inquire into the loss of the *London* have reported that Captain Martin deserved full credit for seamanship and courage, and that the loss of the ship was attributable to the unshipping of the engine-room skylights, by which the sea broke in.

FRIDAY,—March 30.

— *Times of India* :—"On Wednesday evening

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the Lord Bishop of Bombay held a confirmation in the Cathedral, when about forty persons were confirmed, amongst the number being some persons of mature age. After the ceremony the Bishop delivered an excellent address to the congregation."

—The deaths last week amounted to 450. There were 63 deaths by small-pox.

— *Bombay Gazette* :—Alexandria : "From Constantinople, I learn that a telegraphic message was sent from the Pera office to Kurrachee, a distance of 3,000 miles, 1,600 of which are sub-marine, and its receipt was acknowledged *in less than half a minute* after its transmission. A despatch, dated 10 A. M. the same day, was received from Kurrachee in Pera at 8-40 A. M., or *an hour and twenty minutes in advance of the sun ! !*"

—The Maronite revolt in the Lebanon is not yet suppressed.

—Of the nine men drowned on Sunday, the bodies of four have been found.

—Divine service is conducted in the harbour every Sabbath at 11 A. M., by the Rev. Mr. Keer, on board the *Alfred*.

TELEGRAPHIC NEWS.

London, March 17.—The Reconstruction Committee of the House of Representatives have resolved to admit Tennessee into the Union upon certain conditions. A resolution has been introduced into the Committee for Foreign Affairs proposing that the United States Government guarantee a Mexican Republican loan for 50,000,000, dollars. The Fenian agitation continues active in America, and subscriptions are being received from all parts of the American Continent.

20th : The Government has agreed to consider a suggestion to reduce the time of Indian Military service to five years. An indecisive battle has been fought between Brazil and Paraguay, both armies sustaining heavy losses.

22nd : Large Fenian meetings have been held in America encouraging the recruiting and organization of forces. A naval brigade is being collected. One of the New York journals published a plan for the capture of Canada. Intense excitement prevails in Canada in consequence of the attitude of the Fenians in America. 100,000 Canadian volunteers have been called out, and a militia enrolled. Two hundred houses destroyed by an earthquake at Roumelia. The Spanish Commodore on the Pacific coast proposed an armistice, but the Chilian Government refused the conditions.

23rd : The second reading of the Oxford Abolition of Tests Bill has been carried by a majority of one hundred and fourteen.

Earl Grosvenor will move, and Lord Stanley will second, the amendment intended to throw out the Reform Bill introduced by Government.

The appearance of cholera in Egypt has been officially contradicted.

London, 24th.—The Ministry have announced their determination to stand or fall with their Reform Bill.—In the University Boat Race, Oxford beat Cambridge by three lengths; The death is announced of the ex-Queen of France.

Miscellany.

During last year, in a single convent in France, 20 English girls, sent to be educated, were baptized into the Romish church. We have no astonishment to spare for this. The perversion begins futher back. The notable thing is that English Protestants (!) should send their children to be educated in convents and nunneries.

Professor Wheatstone by means of his new automatic instrument, can telegraph 600 distinctly legible signs or letters in a minute. This is equal to some 4,000 words in an hour, an immense advance on the processes hitherto in use. Professor Simpson, of Edinburgh, has been baroneted.

Captain Maury has entered the service of the Emperor Maxamilian, as Imperial Commissioner. His business is to accord land to settlers.

The North Atlantic telegraph project has been revived.

The London *Record* of Feb. 7th says :—Monday's Bombay telegram informed us that Dr. Livingstone had left India for Zanzibar to renew his African explorations. During his Indian sojourn he made observations, the result of which is given in an interesting private letter inserted in the current number of the *Evangelical Christendom* :—

In this country it is (he says) an indisputable fact that a great change is going on in the mass of the population. I believe it to be the leaven which will yet leaven the whole lump. A great many agencies are at work in producing a change. Our Government is, upon the whole, directed for the good of the people. We have wise and equitable legislation, and the laws are enforced with fairness. Many of the magistrates are natives, and any of them may rise as high as any European in the majority of offices under Government. No other nation would have governed India so well as we have done, or with as much tender consideration for the feelings and prejudices of the natives. We have rather overdone our duty in this respect, and as it appears to me the statement of a native in London, that his countrymen were buffeted if they did not make obeisance to ever European, must be erroneous. Very few natives take any notice of Europeans in passing, unless they happen to be acquaintances. Here nearly all the gay carriages and dashing pairs are owned and occupied by native ladies and gentlemen, and certainly no more is expected or received from them than would be at Rottonrow among ourselves. It is the same in those parts up country where I have been, and I believe no other nation would do so very much for a conquered people and exact so little. In the parts of Africa conquered by the Portuguese no native dare come near a white with his hat on. The evidence of the change going on is unmistakeable.

And he proceeds to speak of the rapid spread of education, the upheaval of mind against caste, the marvellous effect of the railways, and so forth; effecting changes which "would not have been dreamed of in the times of the old East India Company."

—It is stated that the recent rising in the Lebanon was caused by a tax on tobacco. We remember a saying, not many years old, that revolutions are not caused by grease. It was a rash assertion. Whatever powerfully affects the daily convenience or ordinary prejudices of the masses, may be expected to influence them when they rush to arms.

—With reference to the proposed endowments of the Irish Roman Catholic priesthood, the *Record* says—

"We are told that a golden opportunity is now presented to us for conciliating the Irish priesthood and winning over their permanent allegiance to English rule. This brilliant picture has always been sketched out for us whenever any *eirenicon* was thought of. According to these prophets, Ireland should now be in the most calm, contented, and prosperous condition. The Emancipation Act was to have done wonders. All acerbity was to cease, religious animosity and the inveterate rancour of class conflicts were to be unknown, and an epoch of universal charity and good will was to commence. Similar visions of harmony and concord were paraded before us at the passing of the Maynooth Endowment Act, and on other occasions. How is it, then, that there is still room for improvement? Have these invaluable and certain specifics failed to accomplish the good which it was confidently believed that they would produce? We could quote passage after passage from the *Times*, expressing its deep disappointment at the futile result of every measure which had been enacted to conciliate the priests, and yet it seems we are to persevere in the vain endeavour. It is true that we have reaped no harvest from every previous act of grace, but another venture *may* be more remunerative. This inconclusive supposition is the ground on which so eventful and pernicious a step is recommended to us. It seems incredible, but so it is."

—*Le Temoignage* :—"Twenty years ago, who would have dreamt of the great explosion of atheism which we witness; these fatal doctrines were supposed to have been conquered, but lo! they spring up on all sides—in science, in art, in literature. The current of youth and passion sets that way. All the ground which Christianity has lost during these days of sinking morals has been gained by atheism, and the men who still combat in favour of spiritual ideas, have no power to retain for a single instant the minds of men upon the inclined plane down which they are hurried by the force of things. Nothing is more saddening than the spectacle given us by the world of intellect. To see it engaged in overturning as wretched idols every holy idea of liberty, responsibility, God, at once deeply pains us and rouses our indignation."

—Dr. Candlish :—"As to our Lord's own teaching on the Sabbath :—Often as He is obliged to speak of the Sabbath, He never once drops a hint as to its being abolished or superseded. On the contrary He assumes its continuance; at least His language is far more easily reconcilable with that idea than with the other. And this argument will be greatly strengthened if we look at His teaching on another subject. He has occasion to speak of the place of worship—the temple—not so often as of the day of worship—the Sabbath—yet more than once. In conversing with the Samaritan woman He does so. And how does He do so? First, He states and applies the existing law about the place of worship. But immediately after He takes care to announce the coming change, the abrogation of the ordinance conferring sanctity on one place more than on another. How much pains also does He take to prepare the minds of the disciples for the destruction of the Temple, virtually in His death and really sometime after, and the substitution of Himself when risen as coming instead of it and of all its services? Does not this anxious, plain speaking about the superseding of the place of worship contrast strangely with the entire silence about the superseding of the day of worship? Does it not give to that silence a meaning and force not to be resisted? He very especially and very earnestly announces that the ordinance of the place of worship is to be superseded; but, often as He is called to explain the ordinance of the day of worship, he never once utters a single syllable pointing *in the direction of its ceasing or being superseded.*"

DOMESTIC OCCURRENCES.

MARRIAGES.

BEDFORD—CLARK—March 24th, at the English Church, Byculla, by the Rev. C. Walford, Henry Surplice Bedford, Esq., C. E., to Annie de Lancey Clark, eldest daughter of Captain A. C. Clark, R. N. R., of London.—No Cards.

BOOTH—ISAAC—March 28, at At. John's, Colaba, by the Rev. W. Maule, Robert Bell Booth, Esq., Engineer, Bombay and Baroda Railway, to Thoba Mary Isaac, of Bombay.

DEATHS.

TOD—At Kamtee, on the 17th instant, Lieut. Col. Alexander Tod.

GRAVES—March 23rd, at Mahabaleshwar in her 79th year, Mrs. Mary Graves, relict of the Rev. Allen Graves.

ROSS—March 27th, at "Edinburgh House," Grant Road, Herbert, the infant son of Mr. and Mrs. J. C. Ross, aged one year and ten months.

CARTLEDGE—March 26th, at Colaba, Sarah Ann, the beloved wife of Mr. J. Cartledge, Gun Carriage Department, aged 32.

Advertisements.

AN AMATEUR CONCERT will be given in aid of the St. Peter's, Mazagon, Parsonage and Schools Building Fund, on the premises of the P. and O. Company, Mazagon, on TUESDAY, the 3rd April, at 8 P. M.

Tickets, Rs. 2 each, may be obtained of any of the Committee, or at the P. and O. Company's Office, Fort, or Mazagon; also at Messrs. SOUNDY & Co.'s.

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